

# صفة وضوء النبي (ﷺ)

## The Description of the Ablution of the Prophet (ﷺ)

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Based on the works of  
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## Introduction

Verily all praise is for Allah, we praise Him and seek His aid and ask for His forgiveness, and we seek refuge with Allah from the evils of ourselves and our evil actions.

Whomever Allah guides there is none who can misguide him, and whomever Allah misguides there is none who can guide him, and I bear witness that none has the right to be worshipped except Allah Alone, having no partner, and I bear witness that Muhammad is His slave and His Messenger.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.”

[Surah an-Nisa':1]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

“O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.” [Surah Al-i-'Imran: 102]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

“O you who believe! Fear Allah, and (always) and speak words of appropriate justice that He may make your conduct whole and sound and forgive you your sins: He who obeys Allah and His Messenger, has already attained the highest achievement.” [Surah Al-Ahzab: 70-71]

As for what follows:

Verily the most truthful speech is the Word of Allah and the best guidance is the guidance of Muhammad ﷺ, and the worst of affairs are the novelties and every novelty is an innovation and every innovation is a going astray and every going astray is in the Fire.

Our motivation for this treatise was to follow in the footsteps of the Salaf Al-Salih (righteous early predecessors), who were at the forefront in teaching the obligations of Islam.

The most comprehensive narration of the Wudu' of the Prophet ﷺ was a practical demonstration by a senior Sahabi (Uthman Ibn Affan), which shows the importance of learning and spreading matters such as Wudu', which are essential for every believer to know.

This treatise is based on the works of Shaykh Abdul Aziz bin Marzouq At-Tarefe. We have primarily relied upon the book he has written on the description of the Wudu' of the Prophet ﷺ. The chapters have been summarized and restricted to only describing the Wudu' of the Prophet ﷺ. References have been quoted under each chapter, and definitions have been given for some Islamic terminologies.

We ask Allah to guide us to that which is proper - verily He is the One having authority over that and having the Power to do so. May Allah purify our intentions and hearts and accept our deeds from us.

**Research Center for Hadith**

## Summarised Biography of Shaykh Abdul Aziz bin Marzouq At-Tarefe

The Shaykh's name is `Abdul-`Aziz bin Marzouq al-Tarefe. He was born on 7/12/1396 AH (7/9/1976 CE).

As for his university studies, he graduated from the college of Shariah of Imam Muhammad bin Sa'ud University in the city of Riyadh. As for his occupations, he was a researcher for the Ministry of the Islamic Affairs, then director of Studies and Research in the Center for Research and Studies, and then an Islamic researcher in this same center.

He began memorizing Islamic texts at the age of 13. The first text he memorized was Al-Bayquniyyah (in the science of hadith). He memorized Kashf Al-Shubuhāt, Kitab Al-Tawhid, Fadl Al-Islam, Al-Manzoumah Al-Raḥbiyyah and Bulugh Al-Maram, along with hundreds of lines of poetry by the age of 18. He further went on to memorize Sahih Al-Bukhari, Sahih Muslim, Sunan Abi Dawud and other books of hadith. He also memorized Manar Al-Sabil and Al-Risālah (of Ibn Abi Zayd Al-Qayrawani) in the fiqh of Imām Malik.

He studied countless books in hadith, fiqh, usul, tafsir, adab (literature) and books of fiqh in the madh-habs of Imām Abu Hanifah, Imām Ahmad, Imām Al-Shafi'i and Imām Malik. He studied many books of hadith, including Sunan Al-Bayhaqi, Sahih Ibn Khuzaymah, Sahih Ibn Hibban, Musannaf Ibn Abi Shaybah, Musannaf `Abdil-Razzaq and Sunan Al-Daraqutni. Other books studied: Fatawa Ibn Taymiyyah, Zad Al-Ma'ad, Tafsir Ibn Kathir, Tafsir Al-Tabari, Tafsir Al-Baghawi, Tafsir Al-Zamakhsharī, Tafsir Al-Tha'labī, Sīrah Ibn Hisham and Al-Mughni.

The Shaykh reads on average 13-15 hours a day and used to memorize between 30-50 ahadith a day!

Notable teachers:

His eminence, the great scholar, `Abdul-`Azīz Bin Bāz

Shaykh Ṣafī-ur-Raḥmān Al-Mubārkpourī

Shaykh `Abdullāh Bin `Aqīl

Shaykh `Abdul-Karīm Al-Khuḍayr

Shaykh Sāliḥ Āl Al-Shaykh

Shaykh Muhammad `Abdullāh Al-Ṣūmālī

## The Description of the Ablution of the Prophet ﷺ

### An-Niyyah (Intention)

An-Niyyah (intention): this is the firm intention and resolve in the heart to perform Wudu' in obedience to the order of Allah and His Messenger ﷺ.

Intention is obligatory for every act of purification to remove ritual impurity.<sup>1</sup>

سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ — رَضِيَ اللَّهُ عَنْهُ — عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ "

It was narrated from 'Umar bin Al-Khattab: I heard Allah's Messenger ﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."<sup>2</sup>

### Tasmiyah (Saying Bismillah) At The Time of Wudu'

There is nothing authentic from the Prophet ﷺ on this issue.

The Basmalah being obligatory has not been said by any of the Salaf (early generation) from the Sahabah (companions of the Prophet ﷺ), the Tabi'in (followers of the Sahabah) or Atba' Tabi'in (followers of the Tabi'in).<sup>3</sup>

Tasmiyah at the time of performing Wudu' is Mustahabb (recommended).<sup>4</sup>

<sup>1</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 57) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>2</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1)

<sup>3</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 57-60) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>4</sup> **Reference:** Watch the Q&A with the shaykh -<https://www.youtube.com/watch?v=4GuKwmyY-f0> - Is the Tasmiyah from the obligatory acts of Wudu'?

## Siwak at The Time of Wudu'

Ibn Shamil said, "the Arak is a tall fine-shoot green tree with many leaves and branches, having weak wood and growing in hollows - miswaks are taken from it, being one of the citrus trees. Its singular is Arak and its plural Ara-ik."<sup>5</sup>

There is no difference of opinion on the legislation of using the Siwak at the time of Wudu'. However, there is a difference of opinion on when exactly to use it. There are evidences for it's legislation from the Sunnah, from them are the following narrations:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْلَا أَنِّي أَشَقُّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ وُضُوءٍ.

Abu Hurairah (رضي الله عنه) narrates that the Prophet ﷺ said: "If it were not to be a hardship on my nation, I would order them to use the tooth stick (Siwak) when making Wudu'."<sup>6</sup>

عَنْ حُذَيْفَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسَّوَاكِ.

Hudhaifah (رضي الله عنه) reported: Whenever he (the Prophet ﷺ) got up for prayer during the night, he cleansed his mouth with the tooth-stick.<sup>7</sup>

That which is apparent is that Siwak is used before Wudu' and not during it.<sup>8</sup>

<sup>5</sup> **Reference:** Lisan-ul-'Arab, 268

<sup>6</sup> **Sahih:** Recorded in Musnad Ahmad (4/116). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 63) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>7</sup> **Sahih:** Recorded in Sahih Muslim (no. 255c). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 63) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>8</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 63) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Facing The Direction of the Qiblah When Performing Wudu'

Facing the direction of the Qiblah while performing Wudu' is not confirmed from the Sunnah.<sup>9</sup>

## Washing Each Body Part (Of Wudu') Twice or Thrice

It is recommended to wash each body part (for Wudu') three times, and that is the highest, most complete and most thorough way of performing Wudu'. It has come with evidences that are authentic, like that which has come in the narration of Uthman (رضي الله عنه):

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ، فَعَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ تَمَضَّمَضَ، وَاسْتَنْشَقَ، وَاسْتَنْشَرَهُ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلَاثًا.....

Humran narrates: (the freed slave of `Uthman bin `Affan) I saw `Uthman bin `Affan (رضي الله عنه) asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice.....<sup>10</sup>

It is authentic from the Prophet ﷺ that he washed the body parts (of Wudu') twice, like what has been narrated from the narration of Abdullah bin Zaid (رضي الله عنه):

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

'Abdullah ibn Zaid (رضي الله عنه) narrates that the Prophet ﷺ performed ablution by washing the body parts twice.<sup>11</sup>

<sup>9</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 65) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>10</sup> **Sahih:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no.226). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 65) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>11</sup> **Sahih:** Recorded in Sahih Bukhari (no. 158). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 65-66) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

As for differentiating between the number of washes for each body part of Wudu', there is no problem in doing that i.e. washing some parts thrice and some other parts once and other parts twice.

This has been authentically attributed to the Prophet ﷺ from the following narration:

عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، أَنَّ رَجُلًا، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ — وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى — أَتَسْتَطِيعُ أَنْ تُرِينِي، كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ نَعَمْ. فَدَعَا بِمَاءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ فَعَسَلَ يَدَهُ مَرَّتَيْنِ، ثُمَّ مَضَمَضَ وَاسْتَنْشَرَ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَذْبَرَ، بَدَأَ بِمُقَدَّمَ رَأْسِهِ، حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ.

Yahya Al-Mazini narrates: A person asked `Abdullah bin Zaid (رضي الله عنه) who was the grandfather of `Amr bin Yahya, "Can you show me how Allah's Messenger ﷺ used to perform ablution?" `Abdullah bin Zaid replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and washed his feet (up to the ankles).<sup>12</sup>

<sup>12</sup> **Sahih:** Recorded in Sahih Bukhari (no. 185) and Sahih Muslim (no. 235a). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 69-70) by Shaykh Abdul Aziz bin Marzouq At-Tarefe



## Washing The Hands Before Performing Wudu'

Washing the hands before performing Wudu' is legislated by the agreement of the scholars and it is sunnah to wash them thrice.<sup>13</sup>

أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّهُ، رَأَى عُثْمَانَ بْنَ عَفَّانَ دَعَا بِإِنَاءٍ، فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلَاثَ مَرَّاتٍ فَغَسَلَهُمَا.... "

Humran narrated: I saw 'Uthman bin 'Affan (رضي الله عنه) asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice .....<sup>14</sup>

## Starting from The Right When Performing Wudu'

To start from the right before the left when performing Wudu' is Sunnah and it is not obligatory according to the Ijma (consensus of the scholars). The Ijma has been quoted by Ibn Mundhir<sup>15</sup> and Ibn Qudamah.<sup>16</sup>

The recommendation of starting from the right before the left is taken from the following narration:

عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ التَّيْمُنُ فِي تَعْلِيلِهِ وَتَرْجُلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّهِ.

It was narrated that 'Aishah (رضي الله عنها) said: The Prophet ﷺ used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.<sup>17</sup>

<sup>13</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 70) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>14</sup> **Sahih:** Recorded in Sahih Bukhari (no. 159) and Sahih Muslim (no.226)

<sup>15</sup> **Reference:** Al-Awsat of Ibn Mundhir (no. 352)

<sup>16</sup> **Reference:** Al-Mughni of Ibn Qudamah (1/81)

<sup>17</sup> **Sahih:** Recorded in Sahih Bukhari (no. 168). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 74) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Performing The Wudu' In The Order Mentioned In The Verse of The Quran

Allah (عَزَّ وَجَلَّ) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

“O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles.”<sup>18</sup>

It is not authentically proven that the Prophet ﷺ differed with the order of Wudu' that is mentioned in the ayah - not even once.

The obligation of washing the parts in its sequential order (that is mentioned in the ayah) is the opinion of the majority of the scholars.<sup>19</sup>

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<sup>18</sup> **Qur'an:** Surah Ma'idah, 5:6

<sup>19</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 74-78) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Washing Each Body Part of Wudu' Immediately After the Previous One - Leaving No Time Gap in Between

That which is apparent from the narration of Uthman (رضي الله عنه) and the collection of Ahadith (narrations) on the description of the Wudu' of the Prophet ﷺ, show evidence of the ruling of continuity in the washing of the limbs of Wudu' without a break.

It has not been authentically proven from the Prophet ﷺ, nor from any of the companions to have a long break between washing the limbs of Wudu' and the majority of the scholars are upon the view that continuity (washing each limb one after the other) is obligatory, the one who differed with that is Abu Hanifah.<sup>20</sup>

As for a short break between the washing of the limbs of Wudu', then there is no harm in doing that, there is no difference on that according to the view of the Salaf and it does not nullify the Wudu' according to Ijma', which was made by Abu Hamid and An-Nawawi.<sup>21</sup>

<sup>20</sup> **Reference:** Taken from 'Sifatu Wudu an-Nabi ﷺ' (pg. 79) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>21</sup> **Reference:** Al-Majmoo' of Nawawi (1/452). Taken from 'Sifatu Wudu an-Nabi ﷺ' (pg. 80) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Rinsing The Mouth and Nose – Its Description and Ruling

Al-Madmadah: It is washing the mouth and moving the water around within it.

Al-Istinshaq: It is taking water into the nose and sniffing it into its backmost part.

The Sunnah is to rinse the mouth and sniff water in the nose with the right hand, that is what is apparent from the narration and there is no difference in the narrations from the Prophet, nor from the actions of the sahabah.<sup>22</sup>

The Sunnah is to take water for rinsing the mouth and sniffing the nose with one handful and to do that thrice, without separating between them, that is what is confirmed from the narration of Abdullah ibn Zaid.<sup>23</sup>

حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، قَالَ كَانَ عَمِّي يُكْثِرُ مِنَ الْوُضُوءِ، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ أَخْبِرْنِي كَيْفَ رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ .... ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ، فَمَضْمَضَ وَاسْتَنْشَرَ ثَلَاثَ مَرَّاتٍ مِنْ غَرْفَةٍ وَاحِدَةٍ.....

`Amr bin Yahya narrated: (on the authority of his father) My uncle used to perform ablution extravagantly and once he asked `Abdullah bin Zaid (رضي الله عنه) to tell him how he had seen the Prophet ﷺ performing ablution. He asked for an earthenware pot containing water .....: “and then put his hand in the earthenware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with one handful of water....”<sup>24</sup>

It is Sunnah to start with the washing of the mouth before sniffing water in the nose based on the actions of the Prophet ﷺ. Also, the Sahabah and Tabi'in have agreed upon that.<sup>25</sup>

<sup>22</sup> **Reference:** Refer to ‘Sifatu Wudu an-Nabi ﷺ (pg. 80) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>23</sup> **Reference:** Refer to ‘Sifatu Wudu an-Nabi ﷺ (pg. 81) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>24</sup> **Sahih:** Recorded in Sahih Bukhari (no. 199)

<sup>25</sup> **Reference:** Imam Nawawi quoted Ijma' on it in his explanation of Muslim (3/106). Refer to ‘Sifatu Wudu an-Nabi ﷺ (pg. 81) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Ruling On Madmadah (Rinsing The Mouth with Water), Istinshaq (Sniffing Water into The Nose) And Istinthar (Expelling The Water from The Nose After Sniffing Water in It)

Rinsing the mouth and sniffing water into the nose are both Sunnah in Wudu', according to the correct opinion. It does not invalidate the Wudu' if they are left out. this is what was said by the majority of the scholars, it was said by Malik<sup>26</sup>, Abu Hanifah<sup>27</sup>, Ash-Shafi'i<sup>28</sup> and other than them.<sup>29</sup>

Verily many of the Salaf did not make obligatory that which was not mentioned explicitly in the ayah of Wudu' in the Qur'aan.<sup>30</sup>

## The Description and Ruling On Istinthar (Expelling The Water from The Nose After Sniffing Water in It)

Al-Istinthar: is expelling the water from the nose after sniffing water in it.

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ، فَعَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ تَمَضَّمَضَ، وَاسْتَنْشَقَ، وَاسْتَنْشَرَهُ...."

Humran narrated: I saw `Uthman bin `Affan (رضي الله عنه) asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out....<sup>31</sup>

<sup>26</sup> Reference: Al-Mudoona (1/123)

<sup>27</sup> Reference: Al-Hidayah Sharh Bidayah Al-Mubtadi (1/16)

<sup>28</sup> Reference: Al-Umm (1/39) of Imam Shafi

<sup>29</sup> Reference: Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 83) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>30</sup> Reference: Imam Ibn Abdul Barr said: "Most of the people of knowledge went to (the view) that nothing was made obligatory in wudu' except that which was mentioned by Allah in the Qur'an" At-Tamhīd (18/225). Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 83) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>31</sup> Sahih: Recorded in Sahih Bukhari (no. 164)

### Performing Istinthar thrice:

عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، أَنَّ رَجُلًا، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ — وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى — أَتَسْتَطِيعُ أَنْ تُرِينِي، كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ نَعَمْ. فَدَعَا بِمَاءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ فَغَسَلَ يَدَهُ مَرَّتَيْنِ، ثُمَّ مَضَمَضَ وَاسْتَنْشَرَ ثَلَاثًا.....

Yahya Al-Mazini narrated: A person asked `Abdullah bin Zaid (رضي الله عنه) who was the grandfather of `Amr bin Yahya, "Can you show me how Allah's Messenger ﷺ used to perform ablution?" `Abdullah bin Zaid replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out...<sup>32</sup>

Istinthar is legislated in Wudu' without any difference of opinion and it is Sunnah with the agreement of the four Imams.<sup>33</sup>

Istinthar is to be performed with the left hand, which is different to Madmadah and Istinshaq which are performed with the right because Istinthar is performed to take out dirt from the nose.<sup>34</sup>

<sup>32</sup> **Sahih:** Recorded in Sahih Bukhari (no. 185) and Sahih Muslim (no. 235)

<sup>33</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 91) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>34</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 93) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Washing The Face

This is mentioned in the two Sahihs:

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ، فَعَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ تَمَضَّمَضَ، وَاسْتَنْشَقَ، وَاسْتَنْشَرَهُ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا.....

Humran narrated: I saw `Uthman bin `Affan (رضي الله عنه) asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice.....<sup>35</sup>

The face (wajh) is determined as being everything between the beginning of the hairline down to the chin, and from the start of one ear to the start of the other ear.

Washing the face is from the obligatory acts of Wudu' by the agreement of the scholars.

It is Sunnah to wash the face with both hands and not just one, this was the action of the Prophet ﷺ as mentioned in Bukhari, from the narration of Ibn Abbas in the description of Wudu':

عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ تَوَضَّأَ فَعَسَلَ وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَمَضَّمَضَ بِهَا وَاسْتَنْشَقَ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَجَعَلَ بِهَا هَكَذَا، أَضَافَهَا إِلَى يَدِهِ الْأُخْرَى، فَعَسَلَ بِهِمَا وَجْهَهُ.....

`Ata' bin Yasar narrated: Ibn `Abbas performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face.....<sup>36</sup>

<sup>35</sup> **Sahih:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no.226)

<sup>36</sup> **Sahih:** Recorded in Sahih Bukhari (no. 140)

For one who has a beard he should use the water left after washing his face to run water through his beard.<sup>37</sup>

One should not put extra water into the eyes to wash them whilst washing the face - it is not from the Sunnah to do that.

### The Difference in Ruling for Washing the Thin and Thick Beard

Beards are of two types:

- 1) Thin beard: As for a thin beard through which the skin may be seen, both the inner layer (the skin) and outer surface must be washed.
- 2) Thick beard: As for the thick beard one is to wash the outer surface of the beard, but it is not obligatory to wash the inner layers or the skin beneath it, but it is prescribed to run the fingers through it.<sup>38</sup>

<sup>37</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 94) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>38</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 134) by Shaykh Abdul Aziz bin Marzouq At-Tarefe



## Washing The Arms Including the Elbows

أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّهُ، رَأَى عُثْمَانَ بَنَ عَفَّانَ دَعَا بِإِنَاءٍ، فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلَاثَ مَرَّاتٍ فَغَسَلَهُمَا.....

Humran narrates that 'Uthman (رضي الله عنه) called for water to make wudoo and washed his hands thrice...”<sup>39</sup>

Washing the arms from the fingertips up to and including the elbows is from the obligatory acts of Wudu’ with no disagreement amongst the scholars, it is from the four obligatory acts which are agreed upon - the face, the hands, the head and the two feet.

It has been legislated to wash the hands from the fingertips up to and including the elbows after washing the face. One is to wash up to the elbows only, and not further, according to the correct opinion, as Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ....

“O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows...”<sup>40</sup>

That is also apparent from the action of the Prophet ﷺ in the narration of Uthman (رضي الله عنه) and Abdullah ibn Zaid (رضي الله عنه) and other then them.

That which is correct is that washing the elbows is obligatory just as it is obligatory to wash the hands, for it is mentioned in the ayah of Qur’aan and the narrations of the Prophet ﷺ.

It has not been confirmed to leave them (washing of the elbows) in any narration (of the Prophet ﷺ) nor from the actions of his companions or from the Tabi’in (the companions of the Sahabah).<sup>41</sup>

<sup>39</sup> **Sahih:** Recorded in Sahih Bukhari (no. 159) and Sahih Muslim (no. 226)

<sup>40</sup> **Qur’an:** Surah Ma’idah, 5:6

<sup>41</sup> **Reference:** Refer to ‘Sifatu Wudu an-Nabi ﷺ (pg. 97) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Running Water Between the Fingers

Running water between the fingers is Sunnah. The most authentic narration in this chapter is the narration of Laqīt bin Sabrah (رضي الله عنه):

قَالَ سَمِعْتُ عَاصِمَ بْنَ لَقَيْطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْوُضُوءِ، قَالَ "أَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الْأَصَابِعِ وَبَالَغْ فِي الْإِسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا".

Asim bin Laqīt bin Sabrah narrated: From his father who said: "I said. 'O Messenger of Allah! Inform me about Wudu.' So he said: "Perform Wudu well, and go between the fingers, and perform Istinja except when fasting."<sup>42</sup>

Running water through the fingers is done by entering water between the fingers and washing them using the fingers.

## Adjusting The Ring On the Finger for Wudu'

It is recommended to adjust the ring on the finger even if water can reach underneath it without adjustment.

As for if the ring is tight on the finger to the extent that water is prevented from flowing underneath, then it becomes obligatory to adjust the ring so water can reach the skin.<sup>43</sup>

<sup>42</sup> **Sahih:** Recorded in Musnad of Imam Ahmad (no. 16381), Sunan Abu Dawood (no.142), Sunan At-Tirmidhi (no.788) and he graded it Hasan Sahih and Sunan An-Nasa'i (no.114). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 101-102) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>43</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 103-104) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Wiping The Head

Wiping the head is from the obligatory acts of Wudu' with no difference of opinion on it.<sup>44</sup>

Allah (عَزَّ وَجَلَّ) says:

.... وَأَمْسَحُوا بِرُءُوسِكُمْ....

“...wipe over your heads (with water).”<sup>45</sup>

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ ..... ثُمَّ مَسَحَ بِرَأْسِهِ.....

Humran narrates that 'Uthman (رضي الله عنه) called for water to make wudoo and so mentioned the way in which the Prophet ﷺ made Wudu'. Humran said: “Then passed his wet hands over his head.”<sup>46</sup>

It has not been confirmed from the Prophet ﷺ nor from his companions or anyone after them that they left wiping the head (whilst doing Wudu') and there is no license to do that.

Ibn Abbas would order the one who forgot to wipe the head (in Wudu') to repeat his prayer (meaning make Wudu' again for the prayer).<sup>47</sup>

<sup>44</sup> **Reference:** Ijma' on that was made by Nawawi in his explanation of Muslim (1/205) and Ibn Rushd in Bidayatul Mujtahid (1/19) and Ibn Qudamah in Al-Mughni (1/92)

<sup>45</sup> **Qur'an:** Surah al-Ma'idah, 5:6

<sup>46</sup> **Sahih:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no. 226)

<sup>47</sup> **Reference:** Abdur Razzaq in Musannaf (no. 45). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 105) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Taking Fresh Water Again to Wipe the Head

The Sunnah is to take fresh water, after washing the hands and arms, to wipe the head.<sup>48</sup>

سَمِعَ عَبْدَ اللَّهِ بْنَ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيَّ، يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَمَضْمَضَ ثُمَّ اسْتَنْشَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَهُ الْيُمْنَى ثَلَاثًا وَالْأُخْرَى ثَلَاثًا وَمَسَحَ بِرَأْسِهِ بِمَاءٍ غَيْرِ فَضْلٍ يَدِهِ وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا.

'Abdullah bin Zaid bin 'Asim al-Mazini reported: He saw Allah's Messenger ﷺ perform the ablution. He rinsed his mouth then cleaned his nose, then washed his face three times, then washed his right hand thrice and then the other one, thrice. He then took fresh water and wiped his head and then washed his feet till he cleaned them.<sup>49</sup>

## The Description of Wiping the Head

The Sunnah way to wipe the head is: Passing wet hands over the head from its front to its back and vice versa - beginning from the front and taking them to the back of the head up to the nape of the neck and then bringing them to the front again from where one started.

قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ — وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى — أَتَسْتَطِيعُ أَنْ تُرِينِي، كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ نَعَمْ. فَدَعَا بِمَاءٍ، .... ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدِّمِ رَأْسِهِ، حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ....

Yahya Al-Mazini narrated: A person asked 'Abdullah bin Zaid who was the grandfather of 'Amr bin Yahya, "Can you show me how Allah's Messenger ﷺ used to perform ablution?" 'Abdullah bin Zaid replied in the affirmative and asked for water..... then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) ....<sup>50</sup>

<sup>48</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 105) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>49</sup> **Sahih:** Recorded in Sahih Muslim (no.236)

<sup>50</sup> **Sahih:** Recorded in Sahih Bukhari (no. 185) and Sahih Muslim (no. 235). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 107) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Wiping The Back of the Head

It has not been confirmed from the Prophet ﷺ that he wiped the back of his head. The back of the head meaning: below the hairline at the back of the head.<sup>51</sup>

## Number of Times to Wipe the Head

The wiping of the head is done once and it has not been confirmed to wipe it thrice from the Prophet ﷺ and nor from any of his companions.

The narrations of Uthman<sup>52</sup>, Ali<sup>53</sup>, Abdullah ibn Zaid<sup>54</sup>, Ibn Abbas<sup>55</sup>, Abu Hurairah<sup>56</sup>, Mu'awiyah<sup>57</sup>, Aishah<sup>58</sup> mention the number of wipings for each of the body parts of Wudu' except the head.<sup>59</sup>

## Wiping The Head for The One Who Is Bald

The ruling for the one who is bald is the same as the one who has hair - he must wipe his head the same way if he was to have hair.<sup>60</sup>

<sup>51</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 111) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>52</sup> **Reference:** Recorded in Sahih Bukhari (no. 159) and Sahih Muslim (no. 226)

<sup>53</sup> **Reference:** Recorded in the Musnad of Imam Ahmad (no. 1027), Sunan Abu Dawud (no. 111) and Sunan Tirmidhi (no. 48)

<sup>54</sup> **Reference:** Recorded in Sahih Bukhari (no. 186) and Sahih Muslim (no. 235)

<sup>55</sup> **Reference:** Recorded in Sahih Bukhari (no. 140)

<sup>56</sup> **Reference:** Recorded in Sahih Muslim (no. 246a)

<sup>57</sup> **Reference:** Recorded in the Musnad of Imam Ahmad (no. 16855)

<sup>58</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 16)

<sup>59</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 112) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>60</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 116) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Wiping Long Hair, The Imamah (Turban) And The Khimar (Women's Head Cover)

Hair that descends below the hairline at the back of the head do not need to be wiped.  
This ruling applies equally to both males and females.

The ruling on a woman's scarf depends on the way it is fitted:

1) If it is fitted tightly around the required area, then it can be wiped over, as is the case with men's turbans.

2) If it is loosely fitted, then it must be removed to allow the wiping of the hair.

Shaykh At-Tarefe said: It will suffice to wipe over the Khimar, even if it isn't tightly fitted, as long as the forelock or both sides of the head are wiped with it.

Wiping the forelock was permitted by Ata'<sup>61</sup>, ibn Abi Layla<sup>62</sup> and Hasan<sup>63</sup>.

As for wiping the sides of the head it has been authentically attributed to Abul Aliyah<sup>64</sup> and Fatimah bint Al-Mundhir<sup>65 66</sup>.

## Wiping The Ears and Its Rulings

That which is correct is that wiping the ears is Sunnah, to the extent that some scholars declared Ijma' on that, those who ruled it as such were Ibn Jarir<sup>67</sup> and Ibn Abdul Barr<sup>68 69</sup>.

<sup>61</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 246)

<sup>62</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 243)

<sup>63</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 252)

<sup>64</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 246)

<sup>65</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 247)

<sup>66</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 117-119) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>67</sup> **Reference:** Jami' Bayan fi Tafsir Al-Qur'an (8/180)

<sup>68</sup> **Reference:** At-Tamhid of Ibn Abdul Barr (4/37)

<sup>69</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 122) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Description of Wiping the Ears

Ibn Abbas, describing the Wudu' of the Prophet ﷺ, said,

...مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ بَاطِنَهُمَا بِالسَّبَّاحَتَيْنِ وَظَاهِرَهُمَا بِإِبْهَامَيْهِ...

"...he wiped his head and his ears, the inside with his forefinger and the outside with his thumb..."<sup>70</sup>

## Number of Times to Wipe the Ears

Wiping the ears is mentioned (in the description of Wudu') with the head so it takes its same ruling in number also (meaning to wipe them once), it has not been legislated to wipe them more than once.<sup>71</sup>

## Running Water Through the Beard with The Fingers

There are no established narrations lifted to the Messenger of Allah ﷺ, but it has been established from his companions.

Running water through the beard with the fingers is well known amongst the people of knowledge, and there are narrations from the Salaf supporting this.

Running water through the beard with the fingers is done when washing the face and not when wiping the head, as that has not been established from any narration from the Prophet ﷺ or any statement from his companions.<sup>72</sup>

<sup>70</sup> **Reference:** Recorded in Sunan Nasa'i (no. 102)

<sup>71</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 129) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>72</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 130-131) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

### The Three Ways of Running Water Through the Beard:

- 1) Running water through the beard: That is known and was the practice of the companions of the Prophet ﷺ. It has been authentically narrated from Ibn Abbas<sup>73</sup>, Ibn Umar<sup>74</sup>, Anas ibn Malik<sup>75</sup> and Abu Musa Al-Ash'ari.<sup>76</sup>

As for the description of running water through the beard it is as follows:

- Its narrated from some of the companions that they would insert their fingers through their beards until they reached the roots of their beard. It has been authentically narrated from Ibn Abbas<sup>77</sup>, ibn Umar<sup>78</sup> and Abu Musa Al-Ash'ari.<sup>79</sup>
- 2) The second way to run water through the beard is to wipe the outer part of the beard: There is no authentic narration from the Prophet ﷺ, rather it was an action from a companion and some of the Salaf. It has been authentically narrated from Ibn Abbas.<sup>80</sup>
  - 3) The third way is washing the beard by pouring water directly on it and rubbing it rigorously: This has not been legislated nor is it from the Sunnah as it has not been confirmed from the Prophet ﷺ nor from his companions.<sup>81</sup>

<sup>73</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 99)

<sup>74</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 100)

<sup>75</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 101)

<sup>76</sup> **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsir (8/174)

<sup>77</sup> **Reference:** Recorded by ibn Mundhir in Al-Awsat (no. 365)

<sup>78</sup> **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsir (8/173)

<sup>79</sup> **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsir (8/174)

<sup>80</sup> **Reference:** Recorded by ibn Mundhir in Al-Awsat (no. 365)

<sup>81</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 131-134) by Shaykh Abdul Aziz bin Marzouq At-Tarefe



## The Ruling On Running Water Through the Beard

It is not obligatory to run fingers through the beard, due to lack of authentic evidence whether it be in command form or through his (the Prophet's ﷺ) action.

Not running water through the beard was the practice of some of the Salaf from amongst them Ibn Umar<sup>82</sup>, Abu Musa Al-Ash'ari<sup>83</sup>, Ibn al-Hanafiyyah<sup>84</sup>, Hasan<sup>85</sup>, Makhool<sup>86</sup> and An-Nakha'i<sup>87 88</sup>.

## Number of Times to Run Water Through the Beard

No authentic narrations exist regarding running water through the beard, nor about the number of times to do so.

Running water through the beard once is sufficient. If the beard is very thick, there is nothing wrong with running water through the beard during each washing of the face.

## The Ruling On Getting Fresh Water to Run Through the Beard

What is apparent from the narrations of the Prophet ﷺ and the action of the Sahabah is that they would not take fresh water to run through the beard.

<sup>82</sup> **Reference:** Recorded by ibn Mundhir in Al-Awsat (no. 367)

<sup>83</sup> **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsir (8/174)

<sup>84</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 119)

<sup>85</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 118)

<sup>86</sup> **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsir (8/167)

<sup>87</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 126)

<sup>88</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 135-136) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Washing The Feet One at A Time and The Number of Washing

Washing the feet is from the obligations of Wudu', that is apparent from the words of Allah (عَزَّ وَجَلَّ):

...وَأَرْجُلُكُمْ إِلَى الْكَعْبَيْنِ

"...and (wash) your feet to the ankles."<sup>89</sup>

There is no difference of opinion amongst the scholars that washing the feet is from the obligatory acts of Wudu'.

All the narrations that have been narrated on the description of Wudu' mention the washing of the feet, like that which has come in the two Sahihs (Bukhari and Muslim) from the Hadith of 'Uthman and 'Abdullah ibn Zaid.<sup>90</sup>

## Washing Between the Toes

The narrations related to washing between the toes have hidden defects in them (which make the narrations weak).

The washing between the fingers has been confirmed generally from the narration of Laqīt ibn Sabrah:

"أَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الْأَصَابِعِ..."

"Perform Wudu well, and go between the fingers."<sup>91</sup>

Included in it is the washing between the fingers and between the toes.<sup>92</sup>

<sup>89</sup> **Qur'an:** Surah Ma'idah, 5:6

<sup>90</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 138) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>91</sup> **Sahih:** Recorded in Musnad of Imam Ahmad (no. 16381), Sunan Abu Dawood (no.142), Sunan At-Tirmidhi (no.788) and he (At-Tirmidhi) graded it Hasan Sahih and Sunan An-Nasa'i (no.114)

<sup>92</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 139) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Description of Running Water Between the Toes

It has not been confirmed from the Prophet ﷺ that he would run water between his toes and clean with his fingers between his toes. However it has been authentically proven from some of the companions of the Prophet ﷺ: the likes of Ibn Umar<sup>93</sup> and Ibn Abbas<sup>94 95</sup>.

## Wiping The Feet Whilst Performing Wudu'

There is nothing established clearly that the Prophet ﷺ sufficed by just wiping both of his feet while they were bare.<sup>96</sup>

## Staying Silent Whilst Performing Wudu'

There is no problem if one speaks or stays silent whilst performing Wudu', for there is nothing confirmed from the Prophet ﷺ on this subject.<sup>97</sup>

<sup>93</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 89)

<sup>94</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 88)

<sup>95</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 139) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>96</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 141) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>97</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 154) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Words of Remembrance and Invocations After Performing Wudu'

It has been established from the Prophet ﷺ that he would say after performing Wudu':

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify that there is no deity deserving of worship in truth except Allah, the One, there is no associate with Him and I testify that Muhammad is His servant and His Messenger.<sup>98</sup>

In another another narration:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ

"I testify that there is no deity deserving of worship in truth except Allah and that Muhammad is the servant of Allah and His messenger" the reward of that statement is when he said: "The eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes."<sup>99</sup>

It is also authentically attributed to Abu Sa'id Al-Khudri (رضي الله عنه) that he would say, "Whoever makes Wudu' then says upon finishing the wudoo:

سُبْحَانَكَ اللَّهُمَّ، وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، كُتِبَ فِي رَقٍّ ثُمَّ طُبِعَ بِطَابَعٍ فَلَمْ يُكْسَرْ إِلَى يَوْمِ الْقِيَامَةِ.

"Glory is to You, O Allah, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance." It is written in a parchment, then sealed and is not opened till Judgement Day."<sup>100</sup>

## Looking Towards the Sky After Wudu'

As for looking towards the sky after performing Wudu' before saying the words of remembrance or invocation, this has not been confirmed in any narration.

<sup>98</sup> **Sahih:** Recorded in Sahih Muslim (no.234b)

<sup>99</sup> **Sahih:** Recorded in Sahih Muslim (no.234a)

<sup>100</sup> **Sahih:** Recorded by An-Nasa'i, 'Amalul-Yawm wal-Laylah, p. 173. Shaikh Abdul Aziz bin Marzouq At-Tarefe declared it Sahih in Sifatu Wudu an-Nabi ﷺ (pg. 156)

## Performing Two Units (Rak'ahs) Of Prayer After Completing Wudu'

It is Sunnah to perform two units of prayer after performing Wudu'. It is allowed to combine intentions (when praying the two units of prayer after Wudu') like combining with Tahiyatul Masjid, Sunnah Rawatib<sup>101</sup>, two units of prayer between the Adhan and Iqamah, Salat-ul Duha (forenoon prayer) and other than that.<sup>102</sup>

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوُضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ، فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوُضُوءِ، ثُمَّ تَمَضَّمْضَ، وَاسْتَنْشَقَ، وَاسْتَنْشَرَهُ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلَاثًا، ثُمَّ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ نَحْوَ وَضُوءِي هَذَا وَقَالَ " مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ".

Humran narrated: I saw `Uthman bin `Affan (رضي الله عنه) asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice. After that `Uthman said, "I saw the Prophet ﷺ performing ablution like this of mine, and he said, 'If anyone performs ablution like that of mine and offers a two-rak'ahs prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.'<sup>103</sup>

<sup>101</sup> **Rawatib:** These are specific voluntary prayers which are connected to the obligatory prayers.

<sup>102</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 157) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>103</sup> **Sahih:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no.226)

## Wiping Off the Water from Oneself After Wudu'

It has not been confirmed from the Prophet ﷺ that he wiped the water from Wudu' from himself, the narrations that mention wiping are all weak, like the narrations of Mu'adh (ibn Jabal)<sup>104</sup>, Aishah<sup>105</sup>, Salman<sup>106</sup>, Abu Bakr<sup>107</sup> and it was said by Imam Tirmidhi "There is no confirmed narration in this chapter."<sup>108</sup>

It has been narrated from some companions that they would wipe the water from themselves after Wudu'. It is authentically proven from Anas ibn Malik<sup>109</sup>, Hasan bin Ali<sup>110</sup> and others.

It is not known from any of the companions of the Prophet that they disliked wiping the water from the body after Wudu'.<sup>111</sup>

**All Praise Is Due to Allah and His Blessings and Peace Be Upon His Prophet, His Family and His Companions.**

**End of The Treatise.**

<sup>104</sup> **Reference:** Recorded in Sunan Tirmidhi (no. 54), Al-Bazzar (no. 2652) and at-Tabarani in Al-Awsat (no. 4182)

<sup>105</sup> **Reference:** Recorded in Sunan Tirmidhi (no. 53) and by Ad-Daraqutni (no. 388)

<sup>106</sup> **Reference:** Recorded in Sunan ibn Majah (no. 468) and by at-Tabarani in Musnad Shami'In (no. 657)

<sup>107</sup> **Reference:** Recorded by Bayhaqi in Sunan Al-Kubra (no. 878)

<sup>108</sup> **Reference:** Recorded in Sunan Tirmidhi (no. 53)

<sup>109</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 1582)

<sup>110</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 1574)

<sup>111</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 160-161) by Shaykh Abdul Aziz bin Marzouq At-Tarefe